

## CHAPTER 20

A DOCUMENTED  
HISTORY  
COMPARING  
PURE BIBLES  
FROM

**Anglo-Saxon**

*Wycliffe*

*Tyndale*

Geneva

**Bishops'**

**KING JAMES BIBLE**

SHOWING WORDS  
OMITTED IN  
**MODERN VERSIONS**

**T**he stable and steady scriptures extend to every generation, unbroken in word and thought. The Anglo-Saxon manuscripts cited in these charts were 9<sup>th</sup> century copies of 7<sup>th</sup> century manuscripts; many of the words themselves probably date from the 1<sup>st</sup> century. Tacitus and Ptolemy agree that the Angli and Saxons and their common language were in use at the time of Christ.



**“But seek ye first the kingdom of God” Matt. 6:33**

**Anglo-Saxon**  
pre-A.D. 700

**Godes rice**  
**God’s kingdom**

**Wycliffe 1389**

**kyngdam of God**

**Tyndale 1526-1534**

**kyngdom of God**

**Geneva 1560-1599**

**kingdome of God**

**Bishops’ 1568**

**kyngdome of God**

**KJV**

**kingdom of God**

**NIV, TNIV, NASB**

**his kingdom \_\_ \_\_**

**Jehovah Witness  
Version**

**the kingdom \_\_ \_\_**

**Catholic Version**

**his kingdom \_\_ \_\_**

See errors in HCSB, NLT, NRSV, RSV, NCV, etc.

The word ‘God,’ just as we pronounce it today, was no doubt given in Anglo-Saxon in Acts 2. This dateless word is now divorced from modern versions. Has ‘God’ become an archaic word to a generation who do “not like to retain **God** in their knowledge” (Rom. 1:28)?



“...for there is one **God...**” Mark 12:32

<b>Anglo-Saxon</b> pre-A.D. 700	<b>Daet an (one*) God is</b>
<b>Wycliffe</b> 1389	<b>For o God is</b>
<b>Tyndale</b> 1526-1534	<b>There ys one God</b>
<b>Geneva</b> 1560-1599	<b>that there is one God</b>
<b>Bishops’</b> 1568	<b>for there is one God</b>
<b>KJV</b>	<b>For there is one God</b>
<b>NASB</b>	<b>He is One</b>
<b>Jehovah Witness Version</b>	<b>He is One</b>
<b>Catholic Version</b>	<b>He is One</b>
See <i>errors</i> in HCSB, ESV, NRSV, RSV, etc.	

\*See Campbell, p. 282.



“...there is none good but one, that is, **God**:...” Matt. 19:17

**Anglo-Saxon**  
pre-A.D. 700

An **God** ys god  
Only **God** is good

**Wycliffe**  
1389

There is oo good **God**  
There is one good, **God**

**Tyndale**  
1526-1534

There is none good but one, &  
**that is God**

**Geneva**  
1560-1599

there in none good but one,  
**euen God**

**Bishops'**  
1568

there is none good but one  
[and **that is**] **God**

**KJV**

there is none good but one,  
**that is, God**

**NIV, TNIV,  
NASB**

There is only One who is  
good, \_\_\_\_\_

**Catholic Versions**

There is only One who is good  
\_\_\_\_\_

**NKJV note**

There is One who is good  
\_\_\_\_\_

**Jehovah Witness  
Version**

One there is that is good \_\_\_\_\_  
\_\_\_\_\_

See *errors* in HCSB, ESV, NRSV, RSV, etc.

**B**y abandoning the word “begotten” perverse versions, like the NIV, desert the virgin birth; the TNIV keeps their adopted, not begotten [Son] in custody, bracketed in a little cell block [ ].



“And the Word was made flesh, and dwelt among us...the **only begotten** of the Father...” John 1:14

<b>Anglo-Saxon</b> pre-A.D. 700	<b>an-cennedes</b> <b>one begotten*</b>
<b>Wycliffe</b> 1389	<b>oon bigetun</b>
<b>Tyndale</b> 1526-1534	<b>only begotten</b>
<b>Geneva</b> 1560-1599	<b>onely begotten</b>
<b>Bishops'</b> 1568	<b>only begotten</b>
<b>KJV</b>	<b>only begotten</b>
<b>NIV</b>	<b>the One and Only _____</b>
<b>TNIV</b>	<b>one and only [Son] _____</b>
See errors in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

\*See Campbell, pp. 282, 22.



“No man hath seen God at any time; the **only begotten Son**, which is in the bosom of the Father, he hath declared him” John 1:18

**Anglo-Saxon**  
pre-A.D. 700

an cenneda suna  
**only begotten Son**

**Wycliffe**  
1389

**oon bigetun sun**

**Tyndale**  
1526-1534

**only begotten sonne**

**Geneva**  
1560-1599

**onely begotten Sonne**

**Bishops'**  
1568

**onely begotten sonne**

**KJV**

**only begotten Son**

**NIV**

**God, the One and Only \_\_\_\_\_**  
(Omits 'Son' and 'begotten')

**NASB**

**only begotten God**  
(Omits 'Son'; teaches Arianism)

**Jehovah Witness Version**

**only begotten god**  
(Omits Son; teaches Arianism)

**NKJV note**

**God**  
(teaches Arianism's 'created God')

**Catholic Version**

**only Son \_\_\_\_\_**  
(Omits 'begotten' denying the virgin birth)

**TNIV**

**the one and only [Son] \_\_\_\_\_**  
(Omits 'begotten' denying the virgin birth)

See errors in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.

The Catholic church tells the tall tale that Mary had no children, but Jesus; therefore they call her the ‘Virgin Mary.’ The Bible teaches that Joseph knew her “not till” she brought forth her “**firstborn**” Son. Jesus was God’s “**only** begotten” Son, but he was Mary’s **first**.



“And knew her not till she had brought forth **her firstborn** son: and he called his name JESUS” Matt. 1:25

<b>Anglo-Saxon</b> pre-A.D. 700	<b>hyre frum-cennedan</b> <b>her first begotten*</b>
<b>Wycliffe</b> 1389	<b>hir first bygoten</b>
<b>Tyndale</b> 1526-1534	<b>her fyrst bygoten</b>
<b>Geneva</b> 1560-1599	<b>her firft borne</b>
<b>Bishops’</b> 1568	<b>her first borne</b>
<b>KJV</b>	<b>her firstborn</b>
<b>NIV, TNIV, NASB</b>	<b>OMIT</b>
<b>NKJV note</b>	<b>OMIT</b>
<b>Catholic Version</b>	<b>OMIT</b>
<b>Jehovah Witness Version</b>	<b>OMIT</b>
See errors in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

\* See Campbell, p. 64.



“For the Son of man is come to save that which was lost.”  
Matt. 18:11

**Anglo-Saxon**  
pre-A.D. 700

Soplice **mannes suna com to**  
gehailanne **daet** forwearp

**Wycliffe**  
1389

**Forsothe mannys sone came**  
for **to saue that** thing that  
perishide

**Tyndale**  
1526-1534

**Ye and the sonne of man is**  
**come to saue that which is lost**

**Geneva**  
1560-1599

**For the Sonne of man is come**  
**to faue that which was loft**

**Bishops’**  
1568

**For the sonne of man is come**  
**to saue that which was lost**

**KJV**

**For the Son of man is come to**  
**save that which was lost**

**NIV, TNIV**

**OMIT**

**NKJV note**

**OMIT**

**Catholic Version**

**OMIT**

**Jehovah Witness  
Version**


**OMIT**

See *errors* in ESV, NLT, NRSV, RSV, NCV, etc.



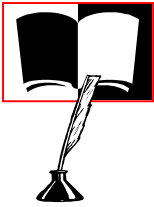
**L**ike the Catholic and Jehovah Witness sects, revised versions and their readers sometimes *lean* toward a ‘faith-plus-works’ salvation, as evidenced by a sign recently seen in the yard of a local church. Mirroring the NASB’s ‘believe + obey,’ it read, “The Gospel = Savior + Behavior.” In truth, good behavior *follows* salvation; it is not a part of the saving gospel and its “gift of righteousness” (Rom. 5:17).

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ...” (Gal. 2:16).

		<p>“He that <b>believeth</b> on the Son hath everlasting life: and he that <b>believeth not</b> the Son shall not see life;” John 3:36</p>
<p><b>Anglo-Saxon</b> pre-A.D. 700</p>	<p><b>gelyfþ...ungeleafull*</b> <b>beliefeth... not belief</b></p>	
<p><b>Wycliffe</b> 1389</p>	<p><b>bileueth...vnbileueful</b></p>	
<p><b>Tyndale</b> 1526-1534</p>	<p><b>beleveth...beleveth not</b></p>	
<p><b>Bishops’</b> 1568</p>	<p><b>beleueth...beleueth not</b></p>	
<p><b>KJV</b></p>	<p><b>believeth...believeth not</b></p>	
<p><b>NASB</b></p>	<p><b>believes...obey</b></p>	
<p><b>Jehovah Witness Version</b></p>	<p><b>exercises faith...disobeys</b></p>	
<p><b>Catholic Version</b></p>	<p><b>believes...disobeys</b></p>	
<p>See <i>errors</i> in ESV, NLT, NRSV, RSV, NCV, etc.</p>		

\* Remember ‘y’ sounded like ‘i’ and the þ like ‘th.’ Therefore *gelyfþ* would have been pronounced ‘*gelieveth*,’ only one letter different than today’s KJV, over 1300 years later; see Campbell, p. 117 et al..

**I**n the Bible generally, the word “faithfulness” refers to God, not man. “Most men will proclaim everyone his own goodness: but a faithful man who can find” (Prov. 20:6). I can have *faith* because “God is faithful” (1 Cor. 1:9). “[G]reat is thy faithfulness” (Lam. 3:23). The decaying doctrine of ‘salvation by works’ splatters doctrinal corrosion here and there in today’s man-made versions. *The New Centuries Version* rendering — “be loyal” — was written for boy scouts with doubts.



“**W**oe unto you scribes...  
for ye...omitted...  
**faith...**”  
Matt. 23:23 etc.

**A**nglo-Saxon  
pre-A.D. 700

**geleafan (gelief, like belief)**  
**faith**

**Wycliffe**  
1389

**feith**

**Tyndale**  
1526-1534

**fayth**

**Bishops’**  
1568

**fayth**

**KJV**

**faith**

**NASB, NIV, TNIV**

**faithfulness**

**Jehovah Witness  
Version**

**faithfulness**

**Catholic Version**

**fidelity**

See errors in ESV, NCV, etc.

**I**n the recent 1995 *NASB Update*, the editors slyly change Matt. 4:18 and 12:25, from their previous corrupt reading ‘He’— to the correct word ‘Jesus.’ Since this is practically the *only* improvement in the NASB 1995 edition, it appears it was done so that NASB readers would reject, at first glance, revealing Bible version comparison charts (written from 1960-1995) which normally begin in Matthew, the first book of the New Testament.



“And **Jesus**, walking by the sea of Galilee...” Matt. 4:18

“And **Jesus** knew their thoughts...” Matt. 12:25

<b>Anglo-Saxon</b> pre-A.D. 700	<b>Hæleend</b> <b>Jesus</b>
<b>Wycliffe</b> 1389	<b>Jhesus</b>
<b>Tyndale</b> 1526-1534	<b>Jesus</b>
<b>Geneva</b> 1560-1599	<b>iefus</b>
<b>Bishops’</b> 1568	<b>iesus</b>
<b>KJV</b>	<b>Jesus</b>
<b>NASB (1960-1995)</b>	<b>He</b>
<b>Catholic Version</b>	<b>He</b>
<b>Jehovah Witness</b>	<b>He (Matt. 12:25)</b>
See <i>errors</i> in HCSB, ESV, NRSV, RSV, etc.	



“Laying wait for him, and seeking to catch something out of his mouth, **that they might accuse him.**” Luke 11:54

**Anglo-Saxon**  
pre-A.D. 700

**daet** hig                    **hine\*** wregdon  
**that** they might **him** accuse

**Wycliffe**  
1389

**that** **thei** schulden **accuse** **him**

**Tyndale**  
1526-1534

whereby **they** might **accuse** **hym**

**Geneva**  
1560-1599

whereby **they** might **accuse** **him**

**Bishops’**  
1568

wherby **they** myght **accuse** **hym**

**KJV**

**that** they might **accuse** **him**

**NIV, TNIV, &  
NASB**

**OMIT**

**NKJV note**

**OMIT**

**Jehovah Witness  
Version**

**OMIT**


**Catholic Version**

**OMIT**

See errors in HCSB, ESV, NRSV, RSV, NCV, etc.

\*See *Oxford English Dictionary*, s.v. ‘hin.’

**S**ome pretend that the word ‘devil’ (Gk. *diabolos*) refers only to Satan. Even the Greek New Testament shows the broad meaning of the term ‘devil’ in John 6:70 where Jesus himself calls Judas, *a diabolos* (a devil), not **the** devil (*diabolos*) or *a daimonion*. New versions refuse to translate the Greek word *daimonion* into English, transliterating it instead, as *demon*, and bringing with that Greek transliteration (not translation) all of the *positive* meanings and connotations it carried in ancient pagan Greek culture. *New Age Bible Versions* (pp. 218-220) describes the subtle problems caused when the **archaic** Greek transliteration *demon* is substituted for the English ‘devil.’ The pronunciation ‘devil’ resounded since the first Anglo-Saxons. *Devil* has its own built-in definition.

		<p><b>“As they went out, behold, they brought to him a dumb man possessed with a <b>devil</b>.” Matt. 9:32 etc.</b></p>
<p><b>Anglo-Saxon</b> pre-A.D. 700</p>	<p><b>deofol</b> (The letter ‘f’ sounded like ‘v’.) <b>devil</b></p>	
<p><b>Wycliffe</b> 1389</p>	<p><b>devel</b></p>	
<p><b>Tyndale</b> 1526-1534</p>	<p><b>devyll</b> (The letter ‘y’ sounded like ‘i’.)</p>	
<p><b>Geneva</b> 1560-1599</p>	<p><b>deuill</b> (The letter ‘u’ sounded like ‘v’.)</p>	
<p><b>Bishops’</b> 1568</p>	<p><b>deuyll</b> (pronounced ‘devil’)</p>	
<p><b>KJV</b></p>	<p><b>devil</b></p>	
<p><b>NIV, TNIV, NASB, NKJV</b></p>	<p><b>demon</b></p>	
<p><b>Jehovah Witness Version</b></p>	<p><b>demon</b></p>	
<p><b>Catholic Version</b></p>	<p><b>demon</b></p>	
<p>See <i>errors</i> in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.</p>		



“Howbeit this kind goeth not out but by prayer and fasting.” Matt. 17:21

**Anglo-Saxon**  
pre-A.D. 700

Soplice **dis** cynn (pron. kin)  
**ne** byp **ut**-adryfen, **buton**  
purh gebed **and** **fæsten**

**Wycliffe**  
1389

Forsothe **this** kynde goeth  
**not** oute, **butt** by **preyinge**  
**and** **fastyng**e

**Tyndale**  
1526-1534

**But** **this** kynde **is** **nat** cast  
out, **no** **but** by **pryer** and  
**fastyng**e

**Geneva**  
1560-1599

Howbeit **this** kinde goeth  
**not** out, **but** by **prayer** and  
**fasting**

**Bishops'**  
1568

Howebeit, **this** kynde goeth  
**not** out, **but** by **prayer** and  
**fastyng**

**KJV**

Howbeit **this** kind goeth **not**  
**out** **but** by **prayer** and  
**fasting**.

**NIV, TNIV**

**OMITS** entire verse.

**NKJV note**

**OMITS** entire verse

**Jehovah Witness  
Version**

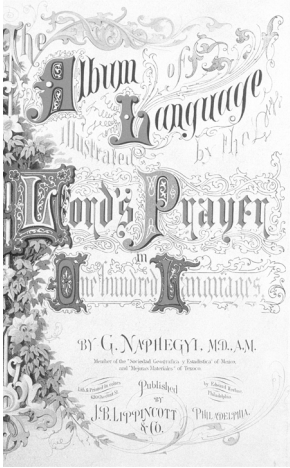
**OMITS** entire verse

**Catholic Version**

**OMITS** entire verse

See *errors* in ESV, NLT, NRSV, RSV, NCV, etc.

**T**he 1869 book, *The Album of Language: Illustrated By The Lord's Prayer in One Hundred Languages*,



compiled by geographer and physician G. Naphegyi and published by J.B. Lippincott & Co. of Philadelphia, shows the Lord's Prayer in one-hundred of the world's ancient, medieval, and pre-1800s languages. It documents that the King James Bible's model prayer in Luke 11 and Matthew 6 is that of the original and is the one used world-wide since the time of Christ. Portions of *The Album* have been reproduced in the book, *On Earth As It Is In Heaven: The Lord's Prayer In Forty Languages*,

compiled in 1994 by Emily Gwathmey and Suzanne Slesin and published by Viking Studio Books.

The erosion in the NIV, TNIV, and NASB ~~cuts away~~ the words in red, which have been included in all pure Bibles since the earliest editions.

“**O**ur Father

**which art in heaven,**

Hallowed be thy name.

Thy kingdom come.

**Thy will be done, as in heaven, so in earth.**

Give us day by day our daily bread.

And forgive us our sins; for we also forgive every one that is indebted to us.

And lead us not into temptation;

**but deliver us from evil.”**

Luke 11:2-4



## Luke 11:2-4

**Anglo-Saxon**  
pre-A.D. 700

**Ure...du de on heofone eart...**

**Geworde (be) din willa on heofone, and on eorþan (pron. earthan)...**

**acalys us fram yfele (pron. evil)**

**Tyndale**  
1526-1534

**Oure...which arte in heven...**

**Thy will be fulfillet, even in erth as it is in heven.**

**butt deliver vs from evyll**

**Geneva**  
1560-1599

**Our...which art in heauen...**

**Let thy will be done, euen in earth, as it is in heauen...**

**But deliuer vs from euill**

**Bishops'**  
1568

**our...which art in heauen...**

**thy wyll be fulfilled, euen in earth also, as it is in heauen...**

**but delyuer vs from euyll**

**KJV**

**Our...which art in heaven...**

**thy will be done, as in heaven, so in earth...**

**but deliver us from evil**


**NIV, TNIV,  
NASB**

**OMIT**



<b>NKJV note</b>	<b>OMIT</b>
<b>Jehovah Witness Version</b>	<b>OMIT</b>
<b>Catholic Version</b>	<b>OMIT</b>
See <i>errors</i> in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

**w**e pray, “Our Father...”

		<p>“God our Father” 2 Thes. 1:2</p>
<p><b>Gothic</b> pre-A.D. 350</p>	<p>gupa attin unsaramma God Father our</p>	
<p><b>Tyndale</b> 1526-1534</p>	<p>God our Father</p>	
<p><b>Bishops’</b> 1568</p>	<p>God our father</p>	
<p><b>KJV</b></p>	<p>God our Father</p>	
<p><b>TNIV, NASB</b></p>	<p>God the Father</p>	
<p><b>Jehovah Witness Version</b></p>	<p>God the Father</p>	
<p><b>Catholic Version</b></p>	<p>God the Father</p>	
See <i>errors</i> in RSV, NCV, etc.		

## **D** rayer— coffee time or traffic sign?

**HCSB:** “Watch! Be alert.” **NLT:** “Stay alert and keep watch.” **NRSV:** “Beware, keep alert.” **NCV:** “Be careful! Always be ready.” **RSV:** “Take heed, watch.” **ESV:** “Be on guard, keep awake.”



“...watch and pray...” Mark 13:33

**Anglo-Saxon**  
pre-A.D. 700

**waciap and gebiddap**  
(pron. watcheth and gebiddeth, i.e. bid)  
**watch and pray\***

**Wycliffe**  
1389

**wake ye and preie ye**

**Tyndale**  
1526-1534

**watche and praye**

**Geneva**  
1560-1599

**watch and pray**

**Bishops’**  
1568

**watche and pray**

**KJV**

**watch and pray**

**NIV, TNIV**

**Be alert!**

**NASB**

**keep on the alert**

**Jehovah Witness  
Version**

**Keep awake**

**Catholic Version**

**stay awake**

See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.

\*See Campbell, pp. 22, 63.



**Anglo-Saxon**  
pre-A.D. 700

“For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.” John 5:4

Drihtenes engel com to his timan on done mere, and dæt wæter wæs astyred; and se de radost com on done mere, æfter dæs wæteres styrunge, wearp gehæled fram swa hwyleere untrumnesse swa he on wæs.

**Wycliffe**  
1389

Forsothe the aungel of the Lord aftir cam down in to the standing water, and the water was moued; and he that first cam down in to the susterne, aftir the mouyng of the water, was maad hool of what euerе siknesse he was holdun

**Tyndale**  
1526-1534

For an angel went doune at a certayne ceason into the pole, and stered the water; whosoever then first, after the sterynge off the water, stepped doune, was made whoale of what soever disease he had.

**Geneva**  
1560-1599

For an Angel went downe at a certayne feafon into the poole,

	and troubled the water: whofoeuer then firft, after the ftirring of the water, stepped in, was made whole of whatfoeuer difeafe he had.
<b>Bishops' 1568</b>	For an Angel went downe at a certayne season into the poole, and stirred the water: Whosoeuer then firste after the stirring of the water stepped in, was made whole of whatsoeuer disease he hadde.
<b>KJV</b>	For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.
<b>NIV, TNIV</b>	<b>OMIT</b>
<b>NKJV note</b>	<b>OMIT</b>
<b>Catholic Version</b>	<b>OMIT</b>
<b>Jehovah Witness Version</b>	<b>OMIT</b>
See <i>errors</i> in ESV, NLT, NRSV, RSV, NCV, etc.	



“For of necessity he must release one unto them at the feast.” Luke 23:17

**Anglo-Saxon**  
pre-A.D. 700

**Niede (needs, necessity) he (he) sceolde him forgyfan (forgive) ænne (one) to hyra froels-dæge (feast day)**

**Wycliffe** 1389

**Forsothe he hadde nede to deliuere to hem oon by the feeste day**

**Geneva**  
1560-1599

**For of neceffitie hee muft haue let one loofe vnto them at the feaft**

**Bishops'**  
1568

**For of necessitie he must haue let one loose vnto them at the feast**

**KJV**

**For of necessity he must release one unto them at the feast.**

**NIV, TNIV**

**OMIT**

**NKJV note**

**OMIT**

**Catholic Version**

**OMIT**

**Jehovah Witness Version**

**OMIT**

See *errors* in ESV, NLT, NRSV, RSV, NCV, etc.



“**And** when they had blindfolded him, they **struck him on the face...**” Luke 22:64

**Anglo-Saxon**  
pre-A.D. 700

**And... pureson his nebb\***  
(þ sounded like ‘t’)

**And struck his face**

**Wycliffe**  
1389

**And...smyten his face**

**Tyndale**  
1526-1534

**And...smote his face**

**Geneva**  
1560-1599

**And...they smote him on the face**

**Bishops’**  
1568

**And...they stroke hym on the face**

**KJV**

**And...struck him on the face**

**NIV, TNIV, NASB**

**OMIT**

**NKJV note**

**OMIT**

**Jehovah Witness Version**

**OMIT**

**Catholic Version**

**OMIT**

See *errors* in HCSB, ESV, NRSV, RSV, NCV, etc.

\*See *The American Dictionary of the English Language* (Webster’s 1828), s.v. ‘neb.’



“And if I also ask you, ye will not answer me, **nor let me go.**” Luke 22:68

**Anglo-Saxon**  
pre-A.D. 700

**me ne ne forlæt ap  
me not let go\***  
(pron. letteth)

**Wycliffe** 1389

**nether me schulen leve**

**Tyndale** 1526-1534

**nether lett me goo**

**Geneva** 1560-1599

**nor let me goe**

**Bishops’** 1568

**not let me go**

**KJV**

**nor let me go**

**NIV, NASB**

**OMIT**

**NKJV note**

**OMIT**

**Jehovah Witness  
Version**

**OMIT**

**Catholic Version**

**OMIT**

See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.

\*See Campbell, p. 309 ‘lose’ et al.



“And he said unto Jesus, **Lord**, remember me when thou comest into thy kingdom.” Luke 23:42

**Anglo-Saxon**  
pre-A.D. 700

**Drihten**  
**Lord**

**Wycliffe** 1389

**Lord**

**Tyndale** 1526-1534

**Lorde**

**Geneva** 1560-1599

**Lord**

**Bishops’** 1568

**Lorde**

**KJV**

**Lord**

**NASB, NIV, TNIV  
& NKJV note**

**OMIT**

**Jehovah Witness &  
Catholic Version**

**OMIT**

See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.



“...Well done, thou good and faithful servant:...enter thou into the joy of thy **lord**.” Matt. 25:21

**Anglo-Saxon**  
pre-A.D. 700

**Hlaford**  
**lord** See Campbell, pp. 227- 228 *dryhten, hlaford*.

**Wycliffe** 1389

**lord**

**Bishops’** 1568

**Lorde**

**KJV**

**lord**

**NIV, NASB &  
Catholic Version**

**master**

See *errors* in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.





“...**Jesus** himself stood in the midst of them, **and saith unto them, Peace be unto you.**” Luke 24:36

<p><b>Anglo-Saxon</b> pre-A.D. 700</p>	<p>Hælend...<b>and sæde him, Sib* sy eow</b></p> <p><b>Jesus...and said to him, Peace be to you</b></p>
<p><b>Wycliffe</b> 1389</p>	<p><b>Jhesus...and seide to him, Pees to you</b></p>
<p><b>Tyndale</b> 1526-1534</p>	<p><b>Jesus...and sayde vnto them, Peace be with you</b></p>
<p><b>Geneva</b> 1560-1599</p>	<p><b>Iefus...and faid vnto them, Peace be to you</b></p>
<p><b>Bishops'</b> 1568</p>	<p><b>Iesus...and saith vnto them: Peace be vnto you</b></p>
<p><b>KJV</b></p>	<p><b>Jesus...and saith unto them, Peace be unto you</b></p>
<p><b>NASB</b></p>	<p><b>He...OMIT</b></p>
<p><b>Catholic &amp; Jehovah Witness Version</b></p>	<p><b>He...[ ]</b></p>
<p>See errors in RSV, etc.</p>	

\**The American Dictionary of the English Language* (1828) defines ‘sib’ as “related by blood.” [like **sibling**]. Col. 1:20 and Rom. 8:17 state that we have “made **peace** through the **blood** of his cross...” and thereby are “heirs of God, and joint-heirs with Christ.”

# a new earth or a new age?



“...and in the **world** to come eternal life” Mark 10:30 etc.

**Anglo-Saxon**  
pre-A.D. 700

**worulde**

**Wycliffe** 1389

**world**

**Tyndale** 1526-1534

**worlde**

**Geneva** 1560-1599

**world**

**Bishops’** 1568

**worlde**

**KJV**

**world**

**NASB, NIV, TNIV**

**age**

**NKJV**

**age**

**Catholic Version**

**age**

See errors in HCSB, ESV, NRSV, RSV, NCV, etc.



“..and, lo, I am with you always, even unto the end of the **world**. Amen” Matt. 28:20 etc.

**Anglo-Saxon**  
pre-A.D. 700

**worulde**

**Wycliffe** 1389

**world**

**Tyndale** 1526-1534


**worlde**

**Geneva** 1560-1599

**world**

<b>Bishops' 1568</b>	<b>world</b> e
<b>KJV</b>	<b>world</b>
<b>NASB, NIV, TNIV</b>	<b>age</b>
<b>NKJV</b>	<b>age</b>
<b>Catholic Version</b>	<b>age</b>
See <i>errors</i> in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

## Creation or evolution?

		<p>“...which have been since the <b>world</b> began:” Luke 1:70 etc.</p>
<p><b>Anglo-Saxon</b> pre-A.D. 700</p>	<p><b>world</b>es</p>	
<p><b>Wycliffe 1389</b></p>	<p><b>world</b></p>	
<p><b>Tyndale 1526-1534</b></p>	<p><b>world</b>e</p>	
<p><b>Geneva 1560-1599</b></p>	<p><b>world</b></p>	
<p><b>Bishops' 1568</b></p>	<p><b>world</b>e</p>	
<p><b>KJV</b></p>	<p><b>world</b></p>	
<p><b>NIV, TNIV</b></p>	<p><b>of long ago</b></p>	
<p><b>NASB</b></p>	<p><b>of old</b></p>	
<p><b>NKJV</b></p>	<p><b>age</b></p>	
<p><b>Catholic Version</b></p>	<p><b>age</b></p>	
See <i>errors</i> in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.		

**e**ven the horribly corrupt Jehovah Witness and Catholic versions keep the following red words in Luke 24. The NASB’s omission of them for thirty-five long years was based on the notoriously corrupt Greek edition of 5<sup>th</sup> century manuscript D. The NASB editors finally admitted in their 1995 *NASB Update* that *New Age Bible Versions* (pp. 361, 365, 366) was correct in pointing out the NASB error.



“And it came to pass, while he blessed them, he was parted from them, **and carried up into heaven. And they worshipped him...**” Luke 24:51-52

**Anglo-Saxon**  
pre-A.D. 700

**and wæs fered on heofen. And hig gebiddende hig**

**Wycliffe**  
1389

**and was borun on to heuene. And thei worschpiden**

**Tyndale**  
1526-1534

**and was caryed vp in to heven. And they worshipped hym**

**Geneva**  
1560-1599

**and was carried vp into heauen. And they worfhipped him**

**Bishops’**  
1568

**and was caryed vp into heauen. And they worshipped him**

**KJV**

**and carried up into heaven. And they worshipped him**

**NASB (1960-1995) & RSV**

**OMIT**

**n**ew versions deny the deity and omnipresence of Jesus Christ — “God manifest **in the flesh**” (1 Tim. 3:16) and at the same time the Son of man “which is **in heaven.**”



“And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man **which is in heaven.**”  
John 3:13

<b>Anglo-Saxon</b> pre-A.D. 700	se de com of <b>heofenum</b>
<b>Wycliffe</b> 1389	<b>that is in hevene</b>
<b>Tyndale</b> 1526-1534	<b>which is in heven</b>
<b>Geneva</b> 1560-1599	<b>which is in heauen</b>
<b>Bishops'</b> 1568	<b>which is in heauen</b>
<b>KJV</b>	<b>which is in heaven</b>
<b>NIV, TNIV</b>	<b>OMIT</b>
<b>NASB</b>	<b>OMIT</b>
<b>NKJV note</b>	<b>OMIT</b>
<b>Jehovah Witness Version</b>	<b>OMIT</b>
<b>Catholic Version</b>	<b>OMIT</b>
See <i>errors</i> in HCSB, ESV, NLT, NRSV, RSV, NCV, etc.	

**Italics** It is often wrongly stated that all of the ‘words in italics in the KJV were not in the originals, but were added to complete the thought in English.’ This is *not* true in numerous cases. The italics in 1 John 2:23 are actually a part of Beza’s Greek text, but not part of Stephanus’ edition. The KJV sometimes uses italics where the textual tradition was inconclusive, as here in Matt. 12:31. Scrivener lists numerous places where ample evidence exists in Greek and Hebrew manuscripts and critical editions for inclusion in the actual text of many of the KJV’s italicized words. The KJV translators had access to very old Anglo-Saxon scriptures, as well as numerous very old vernacular Bibles. These used regular type for the word ‘Holy,’ not italics or any other orthographic device to indicate an addition to the text. Even the corrupt *New Living Translation* and *New Century Version* keep ‘Holy’ unitalicized. (Frederick Scrivener, *The Authorized Edition of the English Bible*, Cambridge University Press, 1884, pp. 671-680.)



“...but the blasphemy against the **Holy Ghost** shall not be forgiven unto men.”  
Matt. 12:31

**Anglo-Saxon**  
pre-A.D. 700

**Halgan Gastes**

**Tyndale**  
1526

**Holy Goost**

**Geneva**  
1560-1599

**holy Ghoft**

**KJV**

***Holy Ghost***

**NIV, NKJV, TNIV,  
NASB, Catholic &  
J.W. Version**

**\_\_\_\_\_ Spirit**

**See errors in HCSB, ESV, NRSV, RSV, etc.**



“Two men shall be in the field; the one shall be taken, and the other left.” Luke 17:36

**Anglo-Saxon**  
pre-A.D. 700

**Twegen beop on aecere (acre, field), an bib genumen, and oder bip laefed**

**Wycliffe**  
1389

**Tweyne in a feeld, oon schal be receyued, the tother schal be forsakun**

**Geneva**  
1560-1599

**Two fhallbe in the field; one fhallbe receiued and another fhallbe left**

**Bishops'**  
1568

**Two [men] shalbe in the fieelde; the one shalbe re-ceaued, & the other forsake**

**KJV**

**Two men shall be in the field; the one shall be taken, and the other left.**

**NIV, TNIV**

**OMIT**

**NKJV note**

**OMIT**

**Catholic Version**

**OMIT**

**Jehovah Witness Version**

**OMIT**

See *errors* in ESV, NLT, NRSV, RSV, NCV, etc.

